11: Taylor E-5 (ca. 1930-1937)1946
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591 (1) Father; mother; married daughter, her husband and their children; two
592 unmarried daughters, both with children; one unmarried son.
Three other married daughters have separate establishments in the immediate vicinity, as does one married son. Another married son lives with his wife's family some miles away, and one married daughter lives with her husband's people.

(2) Widowed mother; married daughter, her husband, and their children; widowed son; grandson (the latter is the son of another married daughter who has a separate neighboring establishment).
The widowed son's children live with their maternal grandmother.

(3) Father; mother; mother's pre-marital married daughter with her pre-marital son and her husband; mother's pre-marital son; unmarried daughter and her children; son; small son; small daughter.

586 Legal divorce is unknown to these Caribs, though they apply the word "divorce" to any separation between couples married legally or otherwise, of which there are several examples. In one case the wife left her husband because of ill-treatment; in another the husband abandoned his wife and fled to Guadeloupe (where he remarried) because he was in trouble with the English law; while yet another husband "divorced" because he could not get on with his wife's mother. Separation on grounds of sexual infidelity is very rare—chiefly because such a reason is considered too trivial to break up the union. Widows and widowers are free to remarry as and when they please.

585 Newly married couples as such are subject to no special restrictions, nor is
[606] there any formal avoidance of parents-in-law. Customs and beliefs affecting
[846] behavior at the menstrual period, during pregnancy, and after childbirth have been discussed in another paper.[7] In as far as the latter concern the father as well as the mother, they show vestiges of the couvade.

●847 As illegitimate children and their parents are in no way stigmatized, abortion
844 is rare and generally condemned (although on account of changing economic conditions it appears to be now on the increase). Parturition takes place in a
[827] crouching position, usually with the aid of the parturient's mother or of some old sage-femme, who employs massage and various herbal teas or potions (such as a draught of a boy's urine) if she considers it necessary to hasten labor. When she has cut and bound the navel cord, and bathed the child, the sage-femme (or
[309] maternal grandmother) takes the infant on her lap, and inserts a finger under

7 Douglas Taylor, *Carib Folk-Beliefs and Customs from Dominica, B. W. I.* (Southwestern Journal of Anthropology, vol. 1, pp. 507-530, 1945), p. 519.

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

*824 The tubers of X. atrovirens Koch & Bouché [262] and *X. violaceum* Schott constitute one of the staple starchy foods of Dominica while the young leaves of *X. brasiliense* (Desr.) Engl. are one of the prime ingredients of the famed « calalu » soup, a popular Creole dish.

[252] The Caribs cultivate tanias both as a food and green. When prepared as a green the « heart » (the unopened leaves) is boiled and eaten. Other authors (7) (15) mention a red-ribbed leaf variety, [789 724] « chou poivré », whose juice the Caribs rubbed on themselves as a charm when going to war. Leaves of the red-ribbed variety, [278] known today as chou froidure (pronounced « chou fwedi »), are made into an infusion used against chills; and the same variety is an ingredient in another tea discussed under *Myrcia citrifolia*.

Specimen citation: 2466.

BROMELIACEAE. Pineapple Family.

Ananas comosus (Linnaeus) Merrill, Interpr. Rumph. Amb. 133. 1917.

Ananas sativus Schultes f. ex. R. & S. Syst. 7: 1283. 1830.

Ananas ananas Cockerell, Proc. U. S. Nat. Mus. 19: 776. 1897.

Ananas, Pineapple. — *idiaua* (« prickly »); *kurdua* (fiber-yielding variety).

A native of Brazil, the pineapple has been widely cultivated for its fruits in the tropics and subtropics of both the New and the Old World. Strong white fibers, which are utilized for cloth in various parts of the world, are obtained from the leaves (22). The Barama River Caribs make an alcoholic drink from the grated pulp. First mention of the pineapple is by Peter Martyr who records its discovery by Columbus on Guadeloupe in 1493 (21).

[262 273 278] Several types are cultivated by the Caribs of Dominica. The fruit is eaten; a fermented beverage is made from the peeled skins steeped in water; while the fruit itself, as well as this drink, is considered to be good for urinary complaints. The small, [847] green, immature fruit or its juice is, on the other hand, well known to these aborigines as an abortive agent.

[283] La pite (Carib: *kurdua*[16]), an important cultivated fiber plant

[16] Dr. L. B. Smith has determined that la pite of Dominica is not a species of *Bromelia* as was at first thought but actually a species of *Ananas*, most

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

824x 252

ókoho (w)] settles to the bottom of this poisonous liquid (« manioc water »). Today manioc water is usually thrown away but its poisonous principle may be removed by boiling. If this is done the manioc water is reduced to a thick, brown, gravy-like substance (*siúti*) which forms the basis, of the well-known « cassareep » (*tumáli*) sauce.

At this stage the grated, squeezed manioc may be mixed with spices and sugar and boiled in little leaf-packets to form a sort of pudding which goes by the name of canki (Creole) or *káiti* (Carib?). Usually, however, grated manioc is made into farine or cassave by baking on a large griddle known as a platine [*butáli* (m), *búrolet* (w)]. In farine making grated manioc is kept from coagulating by constant stirring with a crude wooden paddle, or palette, and this action causes the formation of a coarse flour (farine), to which the mouchasse (starch) may or may not be added. In cassave making grated manioc is patted into round flat cakes (cassavas) which average 9-15 inches in diameter and ¼–½ inches in thickness.

824x 273

Until recently a beer (*uéku*) was prepared from specially thick, baked, and slightly burnt cassavas. To make the beer, cassava cakes were sweetened and then chewed by the women. The resultant quid was then spat into a trough to which boiled manioc water, broken-up cassavas (and sometimes pounded, boiled sweet potatoes), and some water were added. Fermentation was completed in the course of two or three days and the fermented mixture, known as *sákuti* (meaning « chewed ») was then strained through a sifter or a specially constructed conical basket, more water being added in the process.

Specimen citation: 148 (T), 149 (T), 150 (T).

824x

Phyllanthus spp.

Graines En Bas Feuilles, Parasol 'Goutis [36].

[278 847]

Several weedy species of this genus occur in Dominica.

The Island Carib makes a tea from the whole plant and uses it as an abortive agent.

Specimen citation: 142 (T), 155 (T), 57[illegible] 574, 575, 576.

[36] *Selaginella flabellata* (L.) Spring, with a gr[illegible]th form similar to these weedy species of *Phyllanthus*, is also called par[illegible] 'goutis in Dominica.

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

824r

Lantana camara Linnaeus, Sp. Pl. 627. 1753.
Wild Sage. — Mabizou.

Wild sage is widely distributed throughout tropical and subtropical America from Florida to Argentina; it has been introduced also into similar climatic regions of the Old World. As a weedy shrub it occurs in Dominica in waste places at lower and middle elevations.

The root is placed in unheated water which is then drunk by the Carib as a cure for gonorrhea. If this plant is identical with the « Indian sage » (*walukúmeru*) of Breton the « balm », distilled by detaching a leaf, was used as a styptic. Sufferers from pleurisy would also expose their sick side to steam rising from a pot of boiling leaves. For a further use of this plant see *Ipomoea pes-caprae*.

[278] [757]

Specimen citation: 858, 3201.

Petrea kohautiana Presl, Bot. Bemerk. 99. 1844.
Purple Wreath. — Fleur (La Fête) de Dieu.

A showy woody vine of the Lesser Antilles, common on Dominica at lower elevations especially on the windward coast.

The purple flowers of this vine, together with those of branda (*Chiococca alba*), are brewed into a tea used as an abortive. Another tea, utilizing this plant as an ingredient, is described under *Myrcia citrifolia*.

[278] [847]

Specimen citation: 870, 3279.

Stachytarpheta spp.
Verveine. — *kuiékuiéti* (« slippery, slimy »), *kurúlú ákuani* (« bird-bath » or « twist-bath »).

Two species of verveine, *S. cayennensis* (L. C. Rich.) Vahl and *S. jamaicensis* (L.) Vahl, are common in Dominica. These plants are weeds with a wide dispersal in tropical America.

A tea from verveine, made by boiling the whole plant, is used by the Carib in ritual bathing (for undoing spells, etc.), for colds and in fact for « any illness ». The whole plant also is a constituent of not only a special purgative tea given after parturition (see *Jatropha* spp.) but also a ritual bath discussed under *Ocimum micranthum*.

[278] [846]

Specimen citation: 3213, 3305.

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

A woody vine common in the American tropics and found in Dominica at lower elevations.

Flowers of branda, together with those of *Petrea kohautiana*, are brewed by the Caribs into a tea used as an abortive.

Specimen citation: 683, 692.

Erithalis fruticosa Linnaeus, Syst. ed. 10. 930. 1759.

Black Torch. — Bois Chandelle, Bois Flambeau. — *túli* (« torch »; cf. Tupi *turi*).

This shrubby tree is widely distributed in the Caribbean region, being found in southern Florida, the West Indies, and Central America. In Dominica bois chandelle grows commonly in the low scrubby thickets of the windward coast.

The extremely hard, durable, wood is used by the Island Caribs for piles and posts and indeed wherever a timber is needed for contact with the ground. An inflammable resin is located in the wood which is split and bound into torches. These torches, about three to four feet long and three to four inches in diameter, burn rapidly and last for approximately two hours. The soot of burnt *túli* wood was formerly used by the Caribs as a substitute for burnt gommier (*Dacryodes excelsa*) gum.

Specimen citation: 15 (T), 684, 3291.

Exostemma sanctae-luciae (Kentish) J. Britten, Journ. of Bot. 53: 138. 1915.

Exostemma floribundum Roemer & Schultes, Syst. 5: 19. 1819. Quina. — *wiñaho*.

This species ranges through the Lesser Antilles.

From the bark of quina Caribs make a concentrated decoction which is employed chiefly as an emetic and purgative. When combined with the pounded leaves of marigold (*Wedelia trilobata*) and immortel (*Erythrina corallodendron* var. *bicolor* Krukoff) the decoction is also given to women to induce expulsion of the placenta after childbirth. Canoe paddles are fashioned from the wood.

Specimen citation: 139 (T).

Genipa americana Linnaeus, Syst. Nat. ed. 10. 931. 1759.

Genip. — *dlaribíkai* (m), *adua* (w).